PAMPHLET COLLECTION

The Chiniquy of Other Days.

The Swiss Methodist PREACHER

Confounded and Convicted of

IGNORANCE AND FALSEHOOD

— BY —

CHAS. CHINIQUY, Priest.

TRANSLATED FROM THE FRENCH.

Price, 25 Cts

A. Teefy

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RICHMOND HILL

M. Teefy

PREFACE

The readers of this little pamphlet may compare the Chiniquy of 1851 with the Chiniquy of 1885. The first is Catholic and confounds the sect called Methodist; the second is an apostate and stirs with indignation the heart of every honest man.

Which of these two Chiniquys are we to believe? When he defended the Catholic Church was he in error? If so, who is to assure us that he speaks truth to day? If a man is mistaken in the most vigorous years of his life, is he not still more likely to be mistaken in old age? If Chiniquy was not in error in 1851 he is to-day, for he preaches a contrary doctrine.

Therefore, in either case, the Chiniquy of 1885 is not worthy of our attention.

M. Teefy

THE CHINIQUY OF OTHER DAYS.

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— BY —

CHAS. CHINIQUY, Priest.

The seventh of January, 1851, several citizens of St. Mary were sent in different directions through the parish to announce that Mr. Roussy had at length consented to the public discussion to which he had been repeatedly invited without avail. Accordingly, at one o'clock in the afternoon, more than 400 people crowded in the large hall of the presbytery, around the Apostle of Temperance and Mr. Roussy, for whom a platform had been prepared in order that they might be better heard.

Mr. Joseph [illegible] was elected Chairman; Mr. F. H. [illegible], Notary, and Mr. Leander [illegible], Merchant, were asked to act as Secretaries and take notes of all that was said and done during the discussion. Mr. Chiniquy and Mr. Roussy then agreed to abide by the decision of the Chairman in all questions of personal rights and privileges (but not of dogmas) which might arise during the discussion. The Chairman was also charged to enforce order and silence.

Mr. Roussy requested that ten persons be named to assist the Chairman with their counsel and enable him the better to maintain order. Rev. Mr. Chiniquy replied that he did not see the necessity of appointing so many persons, as it would complicate matters and cause great delay over each question that might arise; besides so many persons were not required to maintain order in the midst of men so peaceable, respectable and Christian as those among whom he had the pleasure and honor of being, but since such was the wish of Mr. Roussy he would not oppose it, and two persons were consequently appointed to assist the Chairman.

These preliminary arrangements being completed, Mr. Chiniquy rose and spoke as follows:—

Mr. Chairman,—

This is a day you have long wished for in this good parish—an occasion I also have most ardently desired.

Men have cried out that we are *idolaters*; that our holy religion is a tissue of error. They publish that Catholic priests are false prophets who mislead their people. One of these men is in [illegible] to-day to prove to us, he says, all these things. I am happy to meet him; with the grace of God nothing will be more easy than to confound him and show on which side are false prophets, ignorance and falsehood.

Before beginning the discussion, Mr. Chairman, I have something to propose to you. Mr. Roussy and I have agreed to abide by your decision in matters of form which might arise between us; therefore in the proposition I am about to submit to you I shall abide by what you say.

Through respect for this large assembly it seems to me fitting that Mr. Roussy and I should make known who we are, whence we come, and how far we can claim the attention and respect of those before whom we are about to have the honor to speak."

Mr. Roussy rose hurriedly and said with warmth. "Mr. Chairman, I protest against Mr. Chiniquy's proposition. Before coming here this gentleman and I agreed that during the discussion there should be no personal question between us, and Mr. Chiniquy cannot make this proposition without breaking his word of honor."

Mr. Chiniquy—"Mr. Chairman; it is certain that Mr. Roussy did not understand me if he supposed that the word pledged between us this morning, in your presence and in presence of more than fifty witnesses, deprives me of the liberty of asking him politely who he is, whence he comes, to what religion he belongs, and from whom he holds his commission to preach.

Europe daily lands thousands of foreigners upon our shores. Among these immigrants there are some who come to us with a character, not only equivocal, but completely lost; let us say it, there are some who come to us after having a thousand times deserved the halter. I would not say that Mr. Roussy is necessarily of this number. No, assuredly not, but it seems to me, that we Canadians should merit the contempt which a great number of Europeans have for us if we were always ready to surround with our respect the first adventurer who, taking refuge behind a title obtained I know not how, comes to set himself up as an apostle of a new religion."

Mr. Roussy (taking his hat and cloak)—" I shall go; this is a trap laid for me. Mr. Chiniquy breaks the word of honor which he gave to me; he insults me in declaring that I am an adventurer without principle."

Mr. Chiniquy.—" Mr. Roussy strangely misunderstands me if he believes that I wish to insult him. Such a thing is far from my intention, but it seems to me that anyone having any self-respect has a right to know to whom he speaks, with what sort of person he disputes. It is in order to fulfil the promise I made to put aside all personal questions during the discussion that I now ask Mr. Roussy who he is, whence he comes, to what religion he belongs, who gave him the mission to preach and explain the gospel, or by what right he appears as an apostle among us if no one has given him the right to preach. The discussion is not begun. The proposition I make is not, therefore, contrary to the word of honor I gave not to bring forward personal questions *during the* discussion.

When Mr. Roussy requested that a Chairman, assisted by ten other persons, should be appointed to decide upon questions of personality or form which might arise between us, it was necessarily to be supposed that some such questions should spring up during the discussion. And the surprise that this gentleman feigns to manifest appears to me like a miserable pretext to escape me and avoid a discussion in which he has more than one reason to fear that the advantage will not be on his side.

Moreover, Mr. Chairman, it is neither for Mr. Roussy nor for me to decide upon this question, but you and you alone; and Mr. Roussy must submit to your judgment, if he has any respect for the word of honor he gave to abide by your decision."

The Chairman then rose and addressed Mr. Roussy:—

"Mr. Roussy, it appears to me that Mr. Chiniquy's request is reasonable. A man of honor need never feel fear or shame in shewing the titles he has to the respect and consideration of those before whom he appears, especially when it is for the first time. Although we are pleased to believe you a gentleman, the greater number of those who compose this assembly, myself in particular, would wish to know who you are, whence you come, and from whom you hold the mission to preach the gospel."

These words were received with applause by all the assembly.

Mr. Chiniquy then, having presented to the Secretaries the following documents, replied, "You will see by this, Mr. Chairman, who I am;" then turning to the Secretaries: "Be good enough, gentlemen, to read and [illegible] them."

"IGNATIUS BOURGET, *Miseratione Divina et Sanctæ Sedis Apostolicæ Gratiâ, Episcopus Marianopolitanus*, etc. etc.

Universis præsentes litteras inspecturis, notum facimus et attestamur Venerabilem Carolum Chiniquy, Temperantiæ Apostolum, Nostræ Diœcesis [illegible], Nobis optime notum esse, ejusdemque habere [illegible] vitam [illegible] et professione Ecclesiastica [illegible] [illegible] [illegible], [illegible] quæ ad Notitiam devenerunt Nostram; [illegible] propter per viscera Misericordiæ Dei Nostri, obsecramus omnes et singulos Archiepiscopos, Episcopos, cæterosque Ecclesiæ dignitarios ad quos [illegible] contigerit, ut eum, pro Christi Amore, benignè excipere dignentur, [illegible] ab eo [illegible], Sacrum Missæ Sacrificium, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] et [illegible] [illegible]. In quorum fidem, præsentes litteras signo sigilloque nostris, ac Secretarii Episcopatus nostri subscriptione communitas expediri mandavimus Marianopoli, in Ædibus Nostris Sancti Jacobi, anno millesimo [illegible], *Die vero mensis Junii Sexta.*

† IG., Episc. MARIANOPOLITANENSIS.

J. O. PARÉ, Can. Secretarius."

(TRANSLATION.)

"IGNATIUS BOURGET, *by Divine grace and the favor of the Holy Apostolic See, Bishop of Ville Marie (Montreal).*

We certify and wish it made known, to all those who read these presents, that the Rev. Charles Chiniquy, Priest, Apostle of Temperance, of Our Diocese, is well known to us, that [illegible] [illegible] [illegible] of his [illegible] that he leads a life worthy of the Ecclesiastical State, and [illegible] [illegible] is [illegible] [illegible], under any Ecclesiastical censure. For these reasons we ask, by the tender mercy of God, all the Archbishops, Bishops, or other Ecclesiastical dignitaries before whom he presents himself, to receive him kindly, for the love of Jesus Christ; and if he desires it, permit him to celebrate the Holy Sacrifice and to exercise other ecclesiastical functions, declaring that we are, ourselves, ready to confer these privileges upon him, and protect him.

In testimony whereof, we have given these present letters under our sign, the seal of our arms and the countersign of our Secretary, in our city and Episcopal Palace, the sixth of June, 1851.

† IG. BISHOP OF MONTREAL.

By order,

(signed) J. O. PARÉ, Can. Secr."

"Mr. Chiniquy [illegible] [illegible] [illegible] [illegible] [illegible] I [illegible] [illegible] [illegible] [illegible] ; let Mr. [illegible] [illegible] [illegible] ; let him [illegible] [illegible] [illegible] [illegible] [illegible] Bishop ; [illegible] [illegible] to preach the gospel ; [illegible] [illegible] [illegible] by bishop : let him condescend to inform us whether the bishop ha-

the English Episcopalian Church, to the Scotch Presbyterian, or whether he is Methodist, Jumper, or Mormon. These are certainly things which it is necessary we should know, and that we have a right to ask of a man who presents himself before us as a prophet."

Mr. Roussy (rising hastily and taking his stick to go)—"I cannot consent to remain here longer. I refuse to give the explanations that Mr. Chiniquy demands, for I should not have come to meet him had I known he could doubt my character as a gentleman and Minister of the Holy Gospel. I consider it an insult that he should request me to prove these things. Were I not a Minister of the Holy Gospel, His Excellency the Governor would not have given me diplomas to bury the dead, to marry and to keep a register thereof."

Mr. Chiniquy—"This, Mr. Chairman, is a singular way of proving that one is a Minister of the Gospel. Mr. Roussy assures us that the Governor has given him permission to bury, to marry, and to keep a register!! To tell us of a Governor's diploma in order to prove that a man is a Minister of the Gospel is the most absurd, the most ridiculous thing, Mr. Chairman, that you and this assembly have ever heard. A Governor may well appoint a Justice of the Peace, a Captain of the Militia, a civil magistrate, but he can go no further.

When Mr. Roussy assures us that he expected to be treated by me as a true Minister of the Gospel he was greatly mistaken. Strangers who come to this country no doubt take us for imbeciles when they believe that on their simple word we will accord them the honor, the confidence and the respect they demand,—that, in a word, we would prostrate ourselves humbly before their ipse dixit. If Mr. Roussy has up to this time met people good enough to act thus towards him, he is greatly mistaken, I am sure, if he thinks that you, Mr. Chairman, and this assembly are ready to receive him as a true and worthy Minister of the Gospel before he has given us his proofs. For my part, I acted towards Mr. Roussy this morning, before more than fifty men, in such a way as ought to have opened his eyes to my opinion. You were present Mr. Chairman, and I am sure this circumstance has not escaped you. I gave my hand to everyone excepting Mr. Roussy. Mr. Roussy is the first stranger whom I have considered it my duty to refuse my hand. I waited before giving it to him until he proved that the titles with which he invests himself are not a usurpation. I should be pleased and happy to be able to offer him my hand at this moment! But before that it is necessary that he show us that he does not impose on us when he announces himself as a new apostle, as a successor of those to whom Jesus Christ said:—"Go teach all nations. I will be with you to the consummation of the world."

Mr. Roussy (still wishing to retire)—"Mr. Chiniquy insults me.

and I shall hold no discussion with this gentleman unless he makes an apology."

Mr. Chiniquy.—"Mr. Chairman, can it be an insult to ask a stranger, to whom we have never spoken, whom we have never seen, and who comes, God knows whence, 'who are you, sir, whence do you come, and what do you desire?' If it be an insult to ask these questions, I am ready to make every apology (laughing). Yes, I am ready to cast myself upon my knees before Mr. Roussy to beg his pardon, if you consider it necessary. But it seems to me it is not I who insult Mr. Roussy; it is he who insults us when he tells us that in Canada we have not the right to ask strangers, whom Europe constantly casts upon our shores, 'who are you, whence do you come, what do you want?' Above all when these strangers present themselves before us as the ambassadors of Christ upon earth. Give your judgment, Mr. Chairman. Is it an insult to ask a man who comes, in the name of God, to bid us change our religion; who comes to preach a new doctrine, who announces himself as a minister of heaven, 'who are you and who has given you the mission to preach the gospel, what proof can you give us that you know how to interpret the sacred Scriptures better than the Catholic Church. Prove to us that the Holy Ghost enlightens you alone more than He enlightens the two hundred million Catholics who cover the globe.'"

Mr. Chairman.—"Mr. Roussy, I do not see that Mr. Chiniquy offers you any insult in asking you who you are and who gave you the mission to preach."

Mr. Roussy still evinced a desire to leave.

Mr. Chiniquy then addressed the two gentlemen appointed to aid the Chairman with their counsels—"It remains for you, gentlemen, to decide whether it be an insult to ask a stranger who he is, whence he comes and what he wishes. I rely upon your honor and your good [illegible]. If you consider it an insult, I am ready to do whatever you judge proper to repair it. I very much desire that Mr. Roussy shall not escape, as I have long desired to show this good parish the ignorance of all these fabricators of new religions, and the present opportunity is too good to allow it to be lost. I therefore shall do all in my power to keep Mr. Roussy in discussion before you. But as I think he will never consent, for good reasons, to show us the titles he has to our respect as a Minister of the Gospel, I withdraw my motion. And without knowing with what measure of [illegible] I hasten to [illegible] consent to the discussion."

Mr. Roussy would have left then but he was [illegible], in order to hide this [illegible] in the presence [illegible] judges [illegible] with [illegible]

One of the two, a Protestant named Auger, then spoke to the assembly, almost in the following language:—"Since Mr. Chiniquy says that he had no intention of insulting you in asking who you are, you are bound to accept his explanation. Furthermore, this gentleman declares himself ready to offer you any apology [illegible]. He also withdraws his motion, and consents to discuss with you without knowing who you are; you cannot in honor refuse the discussion."

This decision was received with applause by all present, and Mr. Roussy resumed his place.

Mr. Chiniquy to the Chairman—"I would rather have known with whom I am about to enter upon a discussion, and it appears to me still that we all have a right to know, but since this information is withheld let us open the discussion without further delay.

Mr. Roussy runs around the country saying that the [illegible] and the Bible alone, interpreted by each individual, should be our sole rule of faith. He asserts that the Bible is the only authority which can guide us through the uncertainties of life. He says that we should reject all that is not proved by a clear text from the Bible. He says that we should place no confidence in our holy traditions, nor in the authority of the Church. Now, Mr. Chairman, I defy Mr. Roussy to prove these assertions and I engage to show that each of these propositions is an absurdity."

Mr. Roussy—"Mr. Chairman, nothing is more easy than to prove that the Bible, and the Bible alone, and not tradition, should be the rule of every man who desires to work out his salvation. Moses says distinctly in Deuteronomy, chapter IV., verses 2 and 5: 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that you may keep the commandments of the Lord your God which I command you.'

"'Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.' See how clear this is, 'Ye shall not add unto nor take from the words that I speak to you.' There is not a word here in favor of tradition, is there, Mr. Chairman?

In the book of Joshua God, speaking to Joshua the leader of the people, says (chapter I, verses 7 and 8): 'Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.'

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein.'

"Again in the book of Nehemiah we read as follows (chapter VIII, verses 2, 3 and 8).—'And Ezra the priest brought the law before the congregation both of men and women, and all those that could hear with understanding, upon the first day of the seventh month.'

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themselves." And he read therein before the street that was before the water-gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law."

"So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

The CXVIII Psalm, which is the longest as well as the most beautiful of the Psalms, is but a repetition of the advantage to be gained by meditating continually on the law of the Lord.

What does God tell us by the voice of the Prophet Isaiah, if not that we should have the holy law constantly under our eyes and in our hearts. These are the very words of the holy Prophet (chapter VIII, verses 19 and 20):— "And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?"

"To the law and to the testimony." But let us leave the Old Testament and the Prophets; we have seen that they are unanimous in inviting us to meditate and study unceasingly the law of the Lord. They depend upon no tradition. Let us turn to our Lord Jesus Christ and his holy gospel; there we shall find still more clear instructions [illegible] of the law and by the traditions of men. St. Matthew, chapter XV verse 3:— "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" [illegible] the doctrine of tradition condemned by the mouth of Christ himself. St. John, chapter V, verse 39.—Does not our Lord say expressly: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

And where can we find more positive proof of the necessity and utility of reading and meditating the holy scriptures unceasingly, than in this text from the Acts of the Apostles (chapter XVII, verses 11 and 12):— "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few."

You see now by this, what is to be thought of a church which [illegible] the Sacred Scriptures from her people to replace them with her traditions. And does not St. John say in his Apocalypse, that those who add one word or take one word from this book of Prophecies are accursed of God. Is not this a striking proof that God wishes us to abide by the word written in his holy gospel, and that he holds in horror the traditions of men?

Mr. [illegible]:—Mr. Chairman, it is customary with our good old grandmothers to frighten little children with foolish stories. It likes seems to be the custom of religious reformers to invent silly tales with which to terrify and amuse their dupes. The story which has seemingly occupied the mind of Mr. Roussy during the long series of texts which he has just read to us, for what purpose I know not, is the most absurd, the most silly, the most baffling among those charming tales with which the countries of the so-called Reformation resound. Mr. Roussy has so often heard from the lips of his old grandmother that we Catholics are enemies of the word of God, and hate the holy Bible, that he firmly believes it. But that is one of those old stories at which educated Protestants blush.

Who preserved the Sacred Scriptures during the fifteen hundred years that preceded the apostate and dissolute Luther and Calvin, if not the Catholic Church? Before these two apostates troubled the peace of the world, and misled people by their sophisms and errors of every kind; in a word before there was a single Protestant on earth, the Catholic Church not only preserved the Holy Scriptures as her most precious treasure but she neglected no means to spread a knowledge of them among the people. During the short time that passed from the great discovery of printing to the publication of Luther's first Bible, about seventy-five or eighty editions of the Bible translated into the different languages of Europe, making not less than two hundred thousand copies, had been distributed among the people, with the encouragement, and often at the expense, of the Catholic Ecclesiastical authorities. If the Church for a few years has been obliged to place certain restrictions upon the diffusion and reading of the Bible in modern languages, Protestants alone have been the cause. These sectarians have so to speak changed the text in their Bible translations, by their ignorance, or rather by the corruption of their mind and heart; they have poisoned this source of life to such an extent that those who came there to refresh themselves found death rather than life for their souls. Europe was at one time inundated with Bibles, in which the truth, according to the testimony of educated Protestants, disappeared to give place to the wild and impious dreams of sectarians. Then, but not until then, the Church reasonably fearing, or rather seeing, that these falsified Bibles were mistaken for the true word of God, put some restriction for a time upon the reading of the Bible in modern languages. She did in that as wise physicians do during an epidemic—they forbid certain aliments which are excellent at another time but which become dangerous on account of the bad state of the air or the constitution. But the Church never placed any restriction upon the diffusion of the Bible in the Greek or Latin text. Now, in those days nearly all those who knew how to read understood Greek or Latin, for these two languages were then much more than now taught in all the principal schools of Europe. But the unhappy period during which a deplorable epidemic forced the Church of Jesus Christ to take this

Luther and Calvin

the Church and the Bible

[illegible] [illegible], in order to prevent the evil contagion reaching the heart of society; but not at any duration. Scarcely had the devouring fever with which [illegible] and Europe by the heresies of Luther and Calvin lost something of its intensity and virulence when the Church [illegible] her [illegible] [illegible] [illegible] with the study of the holy Bible, brought within the people's reach by the [illegible] translations, which [illegible] still [illegible] the [illegible] of her [illegible] pastors.

Protestants will say that the Church forbids her people to read the Bible? It is a calumny and an absurd falsehood; and none but the ignorant and [illegible] believe to-day in this old imposture of heresy which [illegible] [illegible] before the eyes of their dupes only to [illegible] [illegible] [illegible] of what they term Popery. Let Protestants [illegible] the towns of Europe and [illegible], let them visit every Catholic store [illegible] they [illegible], let them go to Montreal to Mr. [illegible] or Mr. Sadlier's and everywhere they will find quantities of Bibles printed in the modern languages with the authority of [illegible] [illegible]. I hold in my hand a gospel printed not yet five years ago at Quebec. On the first page I read the following approbation of the Archbishop of Quebec:

"We approve and recommend to the faithful of our Diocese this translation of the New Testament with commentaries [illegible] and foot-notes.

† Jos. Archbishop of Quebec."

All these Catholic Bibles offered for sale in all the Catholic book stores of Europe and America are so many unanswerable witnesses that Protestantism nourishes itself on falsehood, when every day it complacently listens to its ministers and journals telling it in varied strains that we are opposed to the Bible.

Mr. [illegible] has told us that the study of the Bible was the only means taught by Jesus Christ and his Apostles for the conversion of the world. Mr. [illegible] probably holds this new idea, like all Protestants, from the [illegible]. But you understand, Mr. Chairman, that [illegible] [illegible] [illegible] from the mouth of man. It is incredible that [illegible] who are always talking of the Bible, the Bible, do not know that Jesus Christ said to his Apostles:—"Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (St. Mark, chapter XVI, verses 15, 16.)

And St. Matthew, chapter XXVIII, verses 18, 19, 20:—"And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world."

It is not therefore a book which the Apostles are charged to read to the people *to the consummation of the world*. It is a verbal teaching or *preaching* for which they have received a mission and in which our Divine Saviour has promised to assist and guide them, not for thirty, forty or sixty years, but until the consummation of the world. This by the preaching of the Apostles to the people, and not by the reading of the gospel by the people themselves, that Jesus Christ wills men to be enlightened and saved to the *consummation of the world*. And this is why the Catholic Priesthood, sole possessor of the mission given to the first Apostles, teaches, *preaches* and explains the gospel to the people. Jesus Christ did not say: "he who does not read the *gospel shall be condemned*." It is an absurdity and a falsehood, which can proceed but from hell; but Jesus Christ said to his Apostles of all ages: Preach the gospel—instruct all nations—I will be with you—he who hears you hears me—he who despises you despises me—he who believes in your preaching shall be saved—he who does not believe shall be lost. Jesus Christ did not say: If you do not read the Bible you shall be considered as a heathen and a publican; but He said: "If you hear not the Church you shall be considered as a heathen and a publican."

Jesus Christ therefore came to establish a *Church*, not to cause a book to be written and read. The gospel is the property of the Church; it is one of her possessions, one of her great treasures, she is charged to guard it and explain it to her children. For it was to her alone, and not to individuals, that the promise was made and the mission given.

To say that Jesus Christ and his Apostles intended the people to be converted by reading the Bible, each individual interpreting it at will, is so great an absurdity that I am always at a loss to conceive how men of intelligence can give utterance to it.

Every one knows that before the invention of printing books were as rare and dear as to-day they are plentiful and cheap. For 1400 years after Christ, everything had to be written by the hand. Now, to write an entire Bible required a considerable time. Very few persons knew how to write among the nations which were nearly always engaged in war. We find even the names of many powerful kings who could not sign their names. To procure so large a book, it was necessary to pay a great sum of money. It was therefore absolutely impossible for an immense majority of Christians for 1400 years to have Bibles or read them.

History also tells us that during the years that preceded printing the people used to subscribe among themselves to purchase a Bible which they deposited in the church, from which the Priest would on Sundays read a portion and explain it to the people.

It was not by reading the Bible but by the *preaching* of Apostles sent by the Church of Jesus Christ that the French, the English, the

Germans, the Spaniards, the Irish, the Greeks, the Romans and all other nations were converted, since very few among these various nations knew how to read, and a still less number were in a position to procure a Bible. Let Mr. Roussy deny that if he dare.

Now, since it is a well-founded fact that Jesus Christ destined His Church to march to the conquest of souls by preaching for 1800 years, let Mr. Roussy show us a text in the Bible by which we can learn that Jesus Christ decided that the reading of the Bible by individuals should replace preaching in any age whatever of the life of the Church.

It is evident that if Mr. Roussy's system were founded upon truth Jesus Christ would not have commanded his Apostles to preach the gospel until the end of the world, but to teach people to read and give them Bibles. And instead of giving his promises and mission to Apostles he would have sent school masters to the nations seated in the shadow of Death.

Mr. Roussy tells us that our Lord is opposed to the *false traditions* of men; but the Church also condemns these *false human traditions*. When Mr. Roussy tells us that all we need believe and do is written in the gospel, and that we must believe nothing of the truths taught by tradition; in a word, when Mr. Roussy says that we do not find the Catholic dogma of Tradition in the Holy Scriptures, he shows either his bad faith or his ignorance. Here is Mr. Roussy's own Bible. In the second epistle of St. Paul to the Thessalonians the Apostle writes (chap. II, verse 15):—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." Here St. Paul says that what we receive by the *unwritten word*, that is to say by tradition, is of the same authority as that which he wrote in his epistle.

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Is it not more than effrontery in Mr. Roussy to dare to say to our face that tradition is not mentioned in the Sacred Scriptures? And in chapter III, verse 6, of the same epistle, St. Paul says:—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

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In his second epistle to St. Timothy, chapter II, verses 1 and 2, St. Paul contradicts beforehand Mr. Roussy's absurd assertion that all the truths and doctrines of Jesus Christ are written, and that we have none through tradition. These words are clear and precise:—"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

In fact, Mr. Chairman, when Mr. Roussy told us that all was written in the Sacred Books and that there was no tradition, he must either have lost his memory or he thinks us too ignorant to be able to read the epistles of St. Paul.

Mr. Roussy has been truly unhappy in his choice of texts to prove that each individual ought to read the holy Scripture, and has the right to interpret it according to his fancy. He has quoted the text where Moses exhorts the people to be faithful to the law of God. And this is precisely what we desire. Certainly [illegible] meditate on the law of God. Now, ~~one of the first precepts of~~ His most absolute commandments, is this :—" Hear the Church ; he who will not hear the Church let him be considered as a heathen and a publican." He quoted Joshua but Joshua was the leader, the great chief of the people, a man visibly chosen and inspired by God to conduct his brethren to the promised land ; it was quite natural that he should read and meditate the Holy Scripture to instruct himself and instruct others. And this also is what the Catholic Church commands those whom God has chosen to lead His people. She commands them to study and read frequently the Sacred Scriptures.

Mr. Roussy has also quoted the book of Nehemiah, but I think it was a mistake on his part, for the text he gave proves exactly the contrary of what he promised us. Mr. Roussy promised us, you remember, to prove that each person should have his Bible and read it. And here he quotes a text which shows us that neither men nor women in those days had a Bible, ~~except the priests~~. "~~Esdras brought the law~~, and read it before the people." You see, Mr. Chairman, that this Esdras was no better than a papist priest. Instead of distributing Bibles by thousands to everyone, as the brave Mr. Roussy does, he kept the book in his hands, and was contented to read and explain it to the people, exactly as Mr. Girouard, your pastor, does every Sunday.

As to the text from Isaiah ; it proves that there were other things besides the written law, since God desired that the people should also have regard to the testimony.

Our Lord counselled the unbelieving Jews to read the Holy Scriptures, but assuredly not as the sole and best means of knowing Him, since these Jews would have done better, according to Jesus Christ himself, to believe in his words and his works. The reading of the Bible wrongly interpreted, ruined the Jews as it ruins Protestants to-day. It was with the Bible in the hand that the Jews declared Jesus Christ to be an impostor, and that according to the law he should be crucified.

But, Mr. Chairman, I wish to refute Mr. Roussy by his own mouth and prove to him by his own assertions that he is wrong and that he misleads others, when he tells them that they should not admit into religion anything that cannot be proved by [illegible] the Bible. I shall make him acknowledge that we must of necessity have recourse to tradition, and even infallible tradition, under penalty of not being Christian. I beg Mr. Roussy to be so good as to reply to my questions. And you, gentlemen (addressing the Secretaries), write precisely the replies he gives ; and you, my good friends (turning to the people), listen atten-

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tively to the acknowledgments I shall draw from him.

"Since you say, Mr. Rousy, that we should not admit anything into religion which is not clearly proved by a text from the Bible, show me the text which proves that St. Mark wrote the gospel, and that he was inspired by the Holy Ghost when he wrote his gospel."

Mr. Rousy (rising with an air of assurance)—"Nothing is easier, Sir; here are the very words of our Saviour, in St. Matthew, chapter XXVIII, verses 19 and 20:—'Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world.'"

Mr. Chiniquy—"Would Mr. Rousy kindly tell us to whom these words of the Divine Saviour were addressed?"

Mr. Rousy—"Jesus Christ addressed these words to his Apostles."

Mr. Chiniquy—"Write, if you please, gentlemen, that the words just quoted by Mr. Rousy have reference only to the Apostles. Now, Mr. Rousy, will you tell us whether St. Mark was an Apostle?"

Mr. Rousy—"Yes, Sir, St. Mark was an Apostle."

Mr. Chiniquy—"Write, if you please, that Mr. Rousy maintains that St. Mark was an Apostle."

Mr. Rousy (quickly)—"No, no, Sir, St. Mark was not an Apostle."

Mr. Chiniquy—"Write that Mr. Rousy declares St. Mark was not an Apostle. Very well, Mr. Rousy, if St. Mark was not an Apostle and if the text you have just quoted relates only to the Apostles, according to your own showing, the text bears no reference to St. Mark."

Mr. Rousy—"No, Sir. I have made a mistake. I acknowledge that the text quoted does not refer to St. Mark."

Mr. Chiniquy—"Very well, Mr. Rousy, I renew my question [illegible]. Show me an exact text in the Bible which proves that St. Mark was inspired by God to write the Gospel."

Mr. Rousy rises and begins to turn over the leaves of his book. He is pale and trembling; he breaks out into a perspiration and spends more than ten minutes in searching. A profound silence is observed. A few murmurs only are heard—"He is caught." But [illegible] Mr. Chiniquy [illegible] begins to talk.—"Come forward, Mr. Rousy, what are you doing?" [illegible] he replies in a trembling voice: "I pray you, gentlemen, have patience. I acknowledge that I am in a tight place." These words are followed by a general laugh. Mr. Chiniquy then said to him: "Your position, Sir, will be still more difficult in a short time." At length, after looking in vain for a quarter of an hour,

[illegible]

[illegible]

[illegible]

[illegible]

Mr. [illegible] Please write that Mr. [illegible] in the Holy Bible [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

the Church

[illegible] Church [illegible]. I shall [illegible] our Lord, and [illegible] of the Apostles, chapter [illegible] [illegible] [illegible] Barnabas and Paul were heard. Then James spoke [illegible] "It hath seemed good to the Holy Ghost and to us," [illegible]

[illegible] the Church [illegible] [illegible] St. Paul [illegible] Epistle to Timothy, chapter III, verse [illegible] Church [illegible] the Apostles [illegible] I have [illegible] Catholic and Apostolic, is also called Roman [illegible] "Thou art Peter, and upon this rock I will build my Church [illegible] prevail against [illegible] [illegible] of being treated by God as a heathen and a publican [illegible] I [illegible] "Our [illegible]

and the [illegible]

[illegible] those things in which are certain things hard to be understood which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Thus speaks St. [illegible]

accepts teaching of the Church

[illegible] God. It is thus also that the [illegible] would have her [illegible] the Holy Scriptures. The absurd [illegible] by Mr. [illegible] that the knowledge of the Gospel is to be obtained by reading [illegible] the thought of the Apostle that he explained: "How shall the people believe in Jesus Christ of whom they have not heard? And how shall they hear without a preacher?"

According to the Apostle, St. Paul, [illegible] the [illegible] to know Jesus Christ is [illegible] by preaching, and not by reading. Reading undoubtedly is not without use, but it only helps the faith of those who hear those who are sent to preach. But I said [illegible] Mr. Rouzy [illegible] he quoted [illegible] this gentleman [illegible] his Bible [illegible] Scripture is divinely inspired, to instruct, to reprove, to correct." Is not this, Mr. Rouzy, what you read?

Mr. Rouzy — "Yes, Sir, St. Paul says, 'All Scripture is divinely inspired to instruct, to reprove, to correct.'"

Mr. Chiniquy — [illegible] gentlemen, who [illegible] this assembly, [illegible] hear these words from Mr. Rouzy's Bible. Well, what do you think of them? Yes, what do you think of a [illegible] which [illegible] that all Scripture is inspired of God to instruct, to reprove, to correct. [illegible] you have believed that there [illegible] writings which could [illegible] and corrupt the heart, but Mr. Rouzy has [illegible] in his precious Bible [illegible] which have been written only under the [illegible] of the [illegible] and which could only corrupt and ruin those who read them, but Mr. Rouzy assures us that [illegible] that all writings are divinely inspired. You [illegible] Mr. Rouzy, [illegible] this Bible which Mr. Rouzy [illegible] emphatically that [illegible] of God [illegible] that Bible is false [illegible] says that all scripture is divinely inspired to instruct, to correct.

Mr. Rouzy (rising with indignation). — "What! Mr. Chiniquy, you say that the Holy Bible I hold [illegible] is false and corrupt? I defy you to prove that; [illegible] blasphemy."

Mr. Chiniquy. — "I shall prove to you [illegible] very easily [illegible] this Bible is false [illegible] It is a falsified Bible and I shall prove it [illegible]

[illegible] Mr. [illegible] "That Bible was given to me by a person [illegible]

False
Bible

Roussy, who placed your signature to this letter?"

(Mr. Chiniquy then showed a letter signed by Mr. Roussy, in which the Catholic Church is accused of having excluded the second commandment of God.)

Mr. Roussy (appearing confused and trembling)—"Yes, sir. I signed this letter."

Mr. Chiniquy—"Very well. You must prove what you have advanced in this letter."

Mr. Roussy—"No, sir. You tell me my Bible is falsified. I am going." And he attempted to leave.

On all sides they cry out: "Let him not escape; stop him. You are a coward, Mr. Roussy." Mr. Chiniquy and the Chairman had some trouble to quiet the tumult. Order being somewhat restored,

Mr. Chiniquy—"That is not the only place where your Bible has been shamefully falsified. Here is another of your texts where the hand of Satan is visibly seen—St. Matthew, chapter XVI, verse 25: "For he that will save his soul shall lose it. And he that shall lose his soul for love of me shall find it." What an idea!—that of a soul lost for the love of Jesus Christ."

This text seemed to strike Mr. Roussy like a clap of thunder. He descended from the platform where he was standing, saying: "Among the Latins the soul and the life were the same thing."

These ridiculous words were greeted by an immense burst of laughter; then was heard the cry, "The coward is flying; he will not continue the discussion. Do not let him out." But the Chairman and Mr. Chiniquy succeeded in restoring order by reminding the people that they had given their word of honor to do no harm to Mr. Roussy.

While Mr. Roussy escaped through the crowd, a Protestant, fearing they would do him some hurt, and desiring to protect him, cried out: "Mr. Roussy is beaten; that is enough. It is not necessary to kill him."

THE END.